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Sirkar Girls' Primary Vernacular School.

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	Hindus.			Muhammadans.	Christians.	Total.
	Brahmans.	Nayars.	Other castes.			
Standard IV	1	10	2	...	...	13
,, III	10	3	2	..	5	20
,, II (a)	14	6	1	...	1	22
,, (b)	7	6	1	...	10	24
,, I (a)	15	10	6	...	3	34
,, (b)	2	19	2	...	13	36
Total ...	49	54	14	...	32	149

Nearly 75 per cent of the adults know how to read and write the vernacular, but those who know how to read and write English may be about 2 per cent. There are no pandits worth the name, nor specially educated persons, except the Nambudri Brahmans who study Sanskrit and the Vedas, but they are extremely exclusive and never mix with any people high or low. Their manners and customs would form an interesting study by themselves. [191]

The number of boys (of girls there is not one single instance) who have advanced to more advanced schools elsewhere are only a few. What with the poverty of the people and what with the rigour of the examinations only a few, perhaps fifty, in the place have been able to reach the Matriculation standard, and of these only 7 have been able to graduate, of whom two are B.L.'s. One is studying for medicine as an Hospital Assistant.

The school expenses are usually met by the students' fathers, and in the case of Nayars, uncles. But a father's purse, as I pointed out already, is not very deep. Of the seven graduates mentioned only three were able, with difficulty, to meet the high costs of modern education. The remaining four were assisted by their wives' dowries or by their fathers-in-law.

The choice of career for a candidate who has passed his Matriculation or Secondary School-leaving Certificate is very limited. Most of them engage themselves in the Government service for salaries sometimes as low as Rs. 9 per mensem, but more often Rs. 12 or Rs. 15 to start with, as clerks, teachers in the lower standards, etc. No one sees any other opening so sure and so lasting. In my judgment the modern literary education which stops with the Secondary School-leaving Certificate is not of much use. The student's energy is damped when he enters the world with his Secondary School-leaving Certificate, at least that is my experience in my village. But it is good perhaps that education is becoming less and less useful as an opening to lucrative employment; but the authorities also, in my humble opinion, should change the character of education or so modify it as to make it less literary and more technical, so that an anxious father may not look forward in vain to his son getting into some employment however mean or undignified. [873]

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the brother or son, in the case of a Nayar the sister's son succeeds. The Travancore and Cochin royal families and the Zamorin family descend in the female line.

Water-supply.—Drinking water is supplied by the wells. Every house has one. The sinking of wells is easy here since the soil is loose and there is no rock and the height above the sea level is not much. Wealthy people build the well with granite, others leave it with mud banks. The labourers dig their wells themselves as it involves only two days' work. The wells never dry up. There are three public wells and two temple wells besides. Indeed the scarcity of water is not felt at all. But for bathing purposes the water in the tank is bad, and some people use well-water for the same. The quality of the well-water is fairly good.

Education.—There are seven schools of which one is a secondary school managed by the Taluk Board, one is a Government Girls' School and the other five are elementary schools, one being Muhammadan. There are 680 boys and 185 girls in attendance.

The education imparted is fairly satisfactory, special stress being laid onthe vernacular. According to the educational curriculum prescribed by the Director, the geography of the district, a little Indian History, a good training in the vernacular, a little Arithmetic, and the beginning of English by teaching the alphabet and small words, are all taught in the school.

Eighty per cent of the men and fifteen per cent of the women can read and write the vernacular; about two per cent can read and write English, and somewhat fewer speak it.

Forty boys have left the village and had a college course, and there is one girl matriculate.

About 20 boys after undergoing a little commercial training at Calicut have gone to Bombay and other commercial centres for employment.

It may here be mentioned that emigration to Ceylon is frequent. Emigrants return after three or four years, and remain in the village for one year, and again go to Ceylon. Nearly 150 have gone within recent years.

The only library in the village is the secondary school library which contains nearly 200 books, all juvenile. Five or six private persons possess some books. Some are lawyers and their books are connected with law. Others have only novels. Nobody takes study seriously. Nobody is interested in Science as a subject. This lack of enthusiasm for knowledge makes the Indian less original and less artistic. I know nobody in my village who has designed new arts or invented anything at all. This lack is everywhere visible in India and seen even among students who do not care to know anything more than those things which are prescribed for the examination. This fundamental weakness must be shamefully confessed, but there are signs of change in the right direction.

Village administration.—The head of the village is the *adhigari* or the village munsif. He is the representative of the King-Emperor. He collects the revenue, looks after the affairs of the village, has the jurisdiction over minor civil and criminal cases, controls the roads, Government lands and trees and other public places—in fact he represents every function, in a greater or lesser degree, of the King-Emperor, and is the guardian of the public peace. He must

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Peringode.

Ages of dead.	Number according to age.	Fever.	Swelling.	Tuberculosis.	Diarrhœa.	Dyspepsia.	Hysteria.	Skin blotches.	Other causes.
Lifeless birth	4	...	...	...	...	...	...	...	...
Below 1	9	...	1	...	4	...	3	1	...
Between 1 and 10 ...	5	...	1	...	...	3	1	...	...
„ 10 „ 20 ...	...	...	...	...	...	...	...	...	...
„ 20 „ 30 ...	...	...	...	...	...	...	...	...	...
„ 30 „ 40 ...	4	...	1	...	2	...	...	...	...
„ 40 „ 50 ...	1	...	...	1	...	...	...	...	1
„ 50 „ 60 ...	2	...	...	2	...	...	...	...	...
„ 60 „ 80 ...	5	...	...	1	...	...	...	...	...
Total ...	30	...	3	4	6	3	4	1	5

Mathur.

Ages of dead.	Number of dead according to ages.	Dysentery.	Diarrhœa.	Hysteria.	Tuberculosis.	Rheumatism.
Below 1	2	...	1	1	...	...
Between 30 and 40	1	...	...	...	1	...
„ 50 „ 60	3	1	1	...	...	1
„ 60 „ above ...	5	...	5	...	...	...
Total ...	11	1	7	1	1	1

871 *Education.*—There is one elementary school in the amsam, but it is situated in Peringode desam. It is maintained by a wealthy jenmi of Peringode, who is not an enlightened man. It was started two years ago. It has a good building and sufficient accommodation for the children now on the roll. There were a large number at the commencement of the school when there were enthusiastic teachers who knew the value of education. But they were dispensed with as they soon got into the bad books of the jenmi by their independent attitude. Since then there has been a regular decline in attendance. The maximum limit reached was 210. But now the number on the roll is 103—84 boys and 19 girls. The school is now under weak hands and highly mismanaged. The masters are not efficient and their methods of teaching antiquated. They are themselves people whose knowledge is highly limited. Reading and writing the vernacular, simple rules of arithmetic, and geography are taught.

212 Five per cent of the adults are able to read the vernacular; four
191 per cent to write it. There are only two people able to read, write and speak English, two brothers.